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AUTHOR Princes, Carolyn D. W.; Igbineweka, Andrew O.
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ABSTRACT

This paper examines research on multicultural education and multiculturalism and two forces, prevailing social and political dimensions, that impinge upon the full implementation of multiculturalism in higher education curriculum. Multicultural education is defined as one that incorporates the concepts of cross-cultural understanding and reflects an underlying principle that different groups learn and benefit from each other. Many educators, however, are inadequately prepared to incorporate multiculturalism, and because curriculum affects all students, faculty, and departments on campus, discussions surrounding multiculturalizing the college curriculum generally become a matter of political discourse rather than an act of intellectual and educational integrity. Various approaches to incorporating multiculturalism in the college curriculum are explored, and 15 social conditions and problems that hinder the development of multiculturalism, including racism, are delineated. These social problems, it is argued, must be addressed in the context of political problems such as the lack of strong legislative backing, how and when subject matter is determined, teaching from a politically correct position, better training for faculty especially with exposure to different ethnic groups, concepts of ethnic and women's studies, academic power structures and the traditional curriculum, and the legitimacy of diversity- or culturally-related courses. Finally, the paper lists a number of strategies organizations can follow to avoid pitfalls in multiculturalizing curriculum, as well as suggestions for individuals on reshaping their approaches to multiculturalism. (Contains 71 references.) (ND)

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The Social and Political Dimensions of Achieving A Multicultural College Curriculum

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C. Princes

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

by

Dr. Carolyn D. W. Princes
Director of the Black Cultural Center
Indiana University of Pennsylvania

and

Dr. Andrew O. Igbineweka
Professor of Political Science
and Public Administration
Oakland Station
P. O. Box 19060
Pittsburgh, Pennsylvania

Paper presented at the 25th Silver Anniversary Celebration of the Pennsylvania Black Conference on Higher Education, Philadelphia, Pennsylvania, February 22 - 25, 1995.

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Abstract

Expectations are for an increasingly diverse student population in the 21st century. A multicultural curriculum will be more germane than ever to student and society success. Yet an inclusionary curriculum is still far from being widely implemented. The foundation of this article rests largely from our study on who controls the college curriculum which has led to the current postulations as to why. In addition to a lack of thorough understanding of the dynamics of multiculturalism and. multicultural education, it proposes that a number of social and political issues are impeding the full implementation of multiculturalism in higher education curriculum. These dimensions along with several recommendations for overcoming the challenges to true multiculturalization of the college curriculum are identified. This paper not only contributes to the literature on the implementation of multiculturalism in higher education but also provides the basis for considering a new approach to multicultural achievement in its curriculum.

The Social and Political Dimensions of Achieving A Multicultural College Curriculum

More than two decades ago, a greater interest appeared for multiculturalism in schools by educators, researchers, policy-makers, and the like. Historically, this concern was tied to the civil rights movement of the 1960s. Of the many issues, the promoters perceived that there was a need "to improve the school performance of minorities at all levels of education" (Garcia, 1993, p. 31). Colleges and universities were the first entities to heed this call. In one institution after another, they added ethnically-related programs, units, books, and courses to school curricula. In many cases, ethnic studies departments were also created (Ibid.).

At first, the impetus for multiculturalizing the college curriculum was necessitated by outcries from the various ethnic groups (African Americans, Mexican Americans and so on). These groups desired a more inclusive educational curriculum that reflected their own historical experiences and achievements. By adding ethnically-related programs and courses, higher education demonstrated that it was sensitive to diversity and to the value of multiculturalism. However, a true commitment to multiculturalism and its potential for transforming the current state of affairs was somewhat lacking. Basically, the overriding view in higher education seemed to be that providing students with opportunities to experience the culture, history, and heritage of non-white, Anglo-saxon, European Americans was "the right thing to do."

Rapid technological advances, predictions for an

increasingly diverse general population, and a host of social conditions facing society necessitated a rethinking of the notions about multiculturalism. Widespread discussions occurred, and there seemed to be increased recognition of the value and merits of multiculturalism. Also, an enhanced impetus for implementation of multicultural practices throughout the American educational system appeared. A number of interesting postulations also proliferated.

Some individuals professed that multiculturalism was a solution to many of the problems confronting society (Swartz, 1993). Others believed that helping students' develop a sense of multiculturalism was as germane to their overall college success, retention, and graduation, as was focusing on their academic, cognitive, and social skills development (NEA, 1992). Still others felt that multiculturalized campuses offered a more realistic chance of bringing about real and long-lasting racial stability on campus and off-campus. And then there were those who felt that multiculturalism would bring about measurable academic and personal success for minority and majority students (Princes, 1994, p. 9). Whatever the case, one thing was quite clear; whether by race, gender, sexual orientation, lifestyle, religion, or physical ability, it was thought that multiculturalism would assume greater importance and meaning. As more and more groups moved from the periphery and border of American life into the mainstream of things, it was expected that multicultural development would no longer be an option.

Increasingly, this is beginning to materialize.

In 1986, Luce warned that "the politics of knowledge lies within the university" (p. 10). At the apex of this massive social system is the college curriculum. If properly conceived, it has the potential to transform the American society from a basically monolistic, monocultural, eurocentric institution to a multicultural magnet in thinking, behavior, and spirit. To do so, however, requires changes in school curricula. Although curriculum changes are being advocated in nearly every area of society (Igbineweka, Princes, and Kingery, 1994), multiculturalizing the college curriculum has not been all that successful or implemented to the extent needed. Many reasons can account for this situation.

First, the college curriculum is confronted by a quandary of diverse and complex social and political problems that impinge upon its ability to become fully multiculturalized. Some of these issues surround the mere fabric of higher education in general. As an example, Giroux (1988) argued that "the visions and plans of higher education continue to foster and reinforce traditional power and privilege while collegiate institutions continue to passively reflect the values and attitudes of society at large" (Stage and Manning, 1992, p. 9). Sedlacek (1987) noted that during a turbulent, exciting and changing period, "higher education has gone about its business as usual" (p. 484). Levine and Cureton (1992) agreed that although there has been a widespread increase in multicultural practices in college

curricula, overall, such activity in higher education has not been "systematic or well-defined." Yet, based on their study of 196 colleges and universities, which they felt represented American higher education, they concluded that, "in varying degrees, a majority of the nation's colleges and universities have been touched by some aspect of multicultural activity" (p. 29). This may very well be true, but it must be noted that "some deep-seated problems remain (Stage, et al., p. 9). As succinctly defined by Stage and Manning, these problems include the fact that:

(1) Fewer African Americans, Latino Americans, and Native Americans attend college.

(2) The success rates of those in college have not improved;

(3) The dreams of achieving educational equity remain unfulfilled.

(4) Research continue to show that the educational climate at predominantly white institutions thwart the academic success of most multicultural students.

(5) As in the 1960s, incidents of racism plaque many of our campuses.

Moreover, it is clear that most of the policies, decisions, and activities in higher education still reflect and serve the dominant culture. For students of this culture, college campuses are more readily negotiable (Ibid.). For minority and other students of color, a different scenario exists. On the one hand, few can successfully integrate into college environments without compromising their cultural heritage. Secondly, an Anglocentric, white, male-oriented perspective continues to dominate the school and university curricula (Banks, 1994). Last but not least, many

minorities and students of color confront instances of social devastation, alienation, loneliness, isolation, and institutional abandonment. While multiculturalism alone is no panacea for correcting all societal ills, or the problems confronting minority students in higher education, its proclivity for doing so and for advancing us more adequately into the 21st century and beyond are almost endless.

The college curriculum is one major institutions that can help further the development of personal and collective multiculturalism. Thousands of students of diverse backgrounds pass through this social magnet daily. Yet, despite those who might indicate otherwise, about the most that has been offered these students in terms of multiculturalism, is an increase in the breadth of multicultural activity in the college curriculum. Its depth of coverage is still inadequate. Given the potential multiculturalism offers, one might ask, "Why hasn't the depth of multicultural practices happened?" What is preventing the necessary changes that will achieve a truly multiculturalized higher education curriculum? And what are some possible solutions?

This paper probed for answers to the above questions. It examined research on the concept of multicultural education and multiculturalism, and from that, one thing appeared evident: two forces are impinging upon the full implementation of multiculturalism in higher education curriculum. These are prevailing social and political dimensions. This paper identifies

those dimensions and follows with several recommendations for overcoming the challenges they present.

Multicultural Education

One of the very first problems with achieving a multicultural college curriculum concerns the concept of multicultural education. Paramount is that confusion exists over the very definition of the term itself. Thus, one can hardly expect to achieve a multicultural college curriculum if one is not sure what it means (Gaff, 1992).

Broadly, multicultural education is a complex, static, multidimensional, and evolving concept that continues long after programs and courses aimed at its implementation are added (Gaff, 1992). Simplistically, multicultural education aims at multiculturalism. Obiakor and Princes (1989) operationally defined self-concept as self-knowledge, self-esteem, and self-ideal. On the other hand, Obiakor (1992) stated that multiculturalism enhances these variables, adding that "logically, when individuals feel good, society feels good, and the nation feels good" (p. 6).

To others, multiculturalism is learned behavior that comes about through conscious effort (Jefferson, 1986). Stewart and Hartt (1987) however, indicate that a multiculturalist:

> initially recognizes, legitimizes, accepts and appreciates the fundamental differences of people of different cultures. However, this person goes beyond mere recognition and appreciation of differences; he/she forms identities that incorporate an outlook and a value system that transcend culture. Multicultural individuals are genuinely open to new experiences, variations, and change. They

> actively try to incorporate components of that experience into their identities (pp. 6-7).

Stewart and Hartt's definition is obviously more acceptable. A better definition, however, is one that incorporates the concepts of cross-cultural understanding and reflects an underlying principle that different groups learn and benefit from each other. Under such conditions, minority groups will be treated as the subject of study rather than an object of study (Pusch, 1979). All ethnic groups should then be viewed equally and fairly. The potential for better understanding, interactions, and cooperation among individuals will also be enhanced and the gulf of multiculturalism can grow.

Pusch offers a definition of multiculturalism that seem to meet these objectives. It states that multiculturalism is:

> A state in which one has mastered the knowledge and developed the skills necessary to feel comfortable and communicate effectively with people of any culture encountered and in any situation involving a group of people of diverse cultural backgrounds.

Multiculturalism in this instance is an ideal situation for achieving a multicultural college. By its very nature, the components will encompass a belief system, a contact system, and a commitment system. Concepts of diversity and pluralism have an increased chance of being more valued and appreciated, and human behavior is bound to become a way of doing, valuing, discovering, and embracing diversity and related constructs. Also, multiculturalism in this case will offer an "anecdote to racism, sexism, and all the other forms of institutional and individual oppression" (Stage and Manning, p. 63). With these facets in

mind, multicultural education becomes what James Banks (1994) calls "education for freedom" (p. 81). This education is characterized by two parameters that can bring individuals closer to ideal multiculturalism.

First, as "education for freedom," multicultural education embraces three basic goals: (1) to help students to develop the knowledge, attitudes, and skills necessary for participation in a democratic and free society, (2) to promote in students the freedom, abilities, and skills to cross ethnic and cultural boundaries needed to participate in other cultures and groups, and (3) to provide students with the skills to participate in social civic action to make the nation more democratic and free" (Ibid., pp. 81-82). Secondly, multicultural education becomes education for everyone and not just minority students. In this capacity, its chances of bringing about individual and group multiculturalism is increased. Further, much of the miseducation Obiakor (1992) suggests students have experienced are more likely to be corrected, as students' education will encompass "total life experiences" (Obiakor, p. 5). This, in turn, will permit self or internal multiculturalism to flourish.

If multicultural education is to be "education for freedom" in higher education, it requires those individuals responsible for multiculturizing the college curriculum to seek and obtain a better understanding of its various attributes. These variables are germane to acquiring the positive attitudes and behaviors deemed appropriate for actualizing multicultural education at all

institutional levels. Similarly, if multicultural education is approached without sufficient knowledge of its core, the outcome is likely to resemble a vacuum cleaner without a bag: what goes in will pass right through as if it was never taken in the first place.

Banks (1994) is one of the leading authorities on multicultural education. He has done a nice job of setting forth the core of multicultural education. In general, multicultural education is characterized by certain knowledge bases, key concepts, and dimensions. The knowledge bases are defined as knowledge of the major paradigms in multicultural education, knowledge of the major concepts in multicultural education, historical and cultural knowledge, and pedagogical knowledge "about how to adapt the curriculum and instruction to the unique needs of students from diverse cultural, ethnic, and social groups" (Banks, 1994, p. 47). Paradigms are "interrelated sets of ideas that help to explain human behavior or a phenomenon" (Ibid., p.48). They appear crucial to multicultural education for two primary reasons: (1) they consist of specific goals, assumptions and values about human behavior and (2) they suggest a course of action and policy decisions.

Paradigms also "compete with one another, especially "in the arena of ideas and public policy" (Ibid.). However, they also form the basis of how human behavior is perceived and how multicultural efforts are approached. An example should illustrate this point.

Cultural deprivation and cultural differences are two of the many paradigms of multicultural education (Banks, 1994). Both consist of features that imply operating modes and ways of perceiving individuals. However, cultural deprivation theorists believe that students are socialized in an environment where they experience irreversible intellectual and cognitive deficits (Ibid.). In this case, students' failure is approached from the perspective that deprived cultural and environmental conditions (e.g., poverty, family problems, social class, and so on) are the cause of their failure, and not some innate factor(s).

On the other hand, cultural differences theorists believe that students of different ethnic backgrounds have strong, rich and culturally diverse heritages that aid their success and that of all Americans (Ibid.). Students' failure, in this instance, is believed to be related more to the school culture than to the students' own culture and environmental experiences. Thus, cultural differences theorists approach students' failure from the perspective that their school culture runs contrary to their own cultural background. The difficulty students have with performing well in schools is therefore seen as their being basically aligned in an environment that is essentially foreign to them.

In sum, paradigms (or "explanation systems" as Banks call them) imply different instructional strategies and ways of dealing with students. If teachers and educators are to effectively instruct students and achieve the goals of

multicultural education and a multicultural curricula, they must be well versed in the various cultural paradigms that serve to guide human behavior.

Another characteristic of multicultural education in which educators must be well versed is knowledge of its key concepts. These are organizing data upon which a curriculum can be built, and as such, are also powerful units within multicultural education.

Among the key concepts or major terms and principles of multicultural education are culture, macroculture, and microculture (Banks, 1994). These not only help with arranging aggregates of factual information so that generalizations within the subject matter can be made, but also, they permit educators to study and describe the material and non-material aspects of a group's life.

Educators who place emphasis on the key constructs of multicultural education will focus on "the tangible, symbolic, and ideational aspect of a culture" (Ibid., p. 51) as well as on its non-tangible features. This is important because, the tangible aspects of a culture do not always capture the essence of a culture. For example, such symbolic representations as food and clothing do not fully define the culture of African Americans. In addition to food and clothing, the culture of African Americans is heavily influenced by their historical experiences, social class, geographical and regional locations, lifestyle, and many other variables (e.g., see Cornell, 1990;

Ruggles, 1994; Franklin, 1993). If these dimensions are omitted from any discussion of African Americans, the real cusp of the group is likely to be missed. In fact, students may grasp misleading and distorted conceptions about the culture. To this end, all the good intended efforts by educators will have produced nothing but undesirable outcomes.

To cite Bank's illustration, Mexican American females whose family has been in the U.S. since the turn of the century will differ significantly from a male Mexican immigrant worker in California of less than two years. A great injustice would be committed if the curricula is not organized such that these features become evident.

Studying the culture and experiences of ethnic groups is another characteristic that must be generically considered when dealing with multicultural education and any contemplations of multiculturizing a college curriculum. Better results are likely to be achieved if the data is organized around several key concepts (Banks, 1994, p. 53):

1. Origins and immigration patterns of ethnic groups.
2. Shared culture, values, and symbols of ethnic groups.
3. Ethnic identity and sense of peoplehood.
4. Ethnic groups' perspectives, world views, and frames of reference.
5. Ethnic institutions and their self determination.
6. Ethnic groups' demographic, social, political, and economic status.
7. Concepts of prejudice, discrimination and racism and their status to various ethnic groups.
8. Intraethnic diversity.
9. Concepts of assimilation, acculturation, and revolution.
10. Students' knowledge construction.

Emphasizing these concepts won't solve all of the problems

involved with studying the culture of various ethnic groups. However, if used in conjunction with the other constructs mentioned thus far, educators can enhance their efforts of integrating the history and culture of the groups into the curriculum so that a more adequate picture of the groups studied is grasped, better understood, internalized, and enjoyed. Most students should walk away from the lesson feeling good about themselves and about the roles and societal contributions made by the studying group(s). Perhaps more importantly, if this strategy is done over and over again, and expanded to include as many different ethnic groups as possible throughout students entire educational career, we should come much closer to achieving a multicultarized society. Yet, too many educators, teachers, and professors are often unaware of the organizing concepts of multicultural education. Consequently, one can reasonably conclude that many are inadequately prepared to operate from an accurate perspective for incorporating multiculturalism into the college curriculum (Banks, 1994). Additionally, it appears reasonable to conclude that such instructors actually contribute to the lack of development of a truly multicultural curriculum.

Multicultural Dimensions

Besides the various conceptual attributes of multicultural education (e.g. knowledge bases, key constructs, and organizing principles), achieving a multicultural college curriculum also requires greater conceptualization of its multiple dimensions. Again, a multicultural curriculum is essentially the process for

arriving at multiculturalism. Or, it may be defined as the means to implementing multicultural education. Such a curriculum is dynamic, interactive, student-oriented, student-involved, cooperative and personalized. What this means is that a multicultural curriculum can't be created and handed over to teachers, professors, and instructors by saying "here is a multicultural curriculum, implement it" (Banks, 1994). The dimensions of content integration, knowledge construction, prejudice reduction, equitable pedagogy, and empowering school culture play an integral part (Banks, 1993; 1994a). They must be broadly understood, adequately interpreted, and carefully practiced.

Too often, many educators, teachers, and professors are aware of the dimensions of multicultural education, but they narrowly construe their use and nature (Banks, 1993). That is to say, while most dimensions of multicultural education are discipline-oriented, educators generally attempt to employ one construct to all disciplines (Ibid.). For example, content integration, the construct that "deals with the extent to which teachers use examples, data, and information from a variety of cultures and groups to illustrate key concepts, principles, generalizations, and theories in their subject matter or discipline" (Ibid., p. 25), is perhaps most appropriate for the social studies and language arts curriculum. However, science and mathematics require students to become as actively involved in the learning process as possible if the subjects are to be

better grasped and internalized. Having students work from their own frame of reference and cultural background are key to achieving these objectives (Banks, 1993). Consequently, instructors are probably better off using other dimensions of multicultural education as knowledge construction, prejudice reduction, and/or equitable pedagogy (Ibid.). The primary reason seems to be that these dimensions are more participatory in nature and thus, they can better meet the goals of a science and mathematics curriculum. Nonetheless, content integration is a familiar instructional strategy to most teachers, educators, and professors alike. As such, they are probably more at ease with the strategy and are probably more inclined to apply it to all disciplines. The point is, that curriculum actors and teachers/professors tend to oversimplify the concept of multicultural education and narrowly apply its dimensions. Consequently, erroneous decisions about its relevance to certain disciplines are often concluded. Obviously, this facilitates the lack of widespread implementation of multicultural activity in the college curriculum.

Approaches to Achieving A Multicultural Curriculum

Curriculum reform, ethnic achievement, and inter-group education are among the various attempts used to achieve a multicultural college curriculum (Banks, 1994). Although these approaches are not mutually exclusive, curricula reform is perhaps the most powerful, salient, and relevant to the college curriculum. At the same time, debates over achieving a

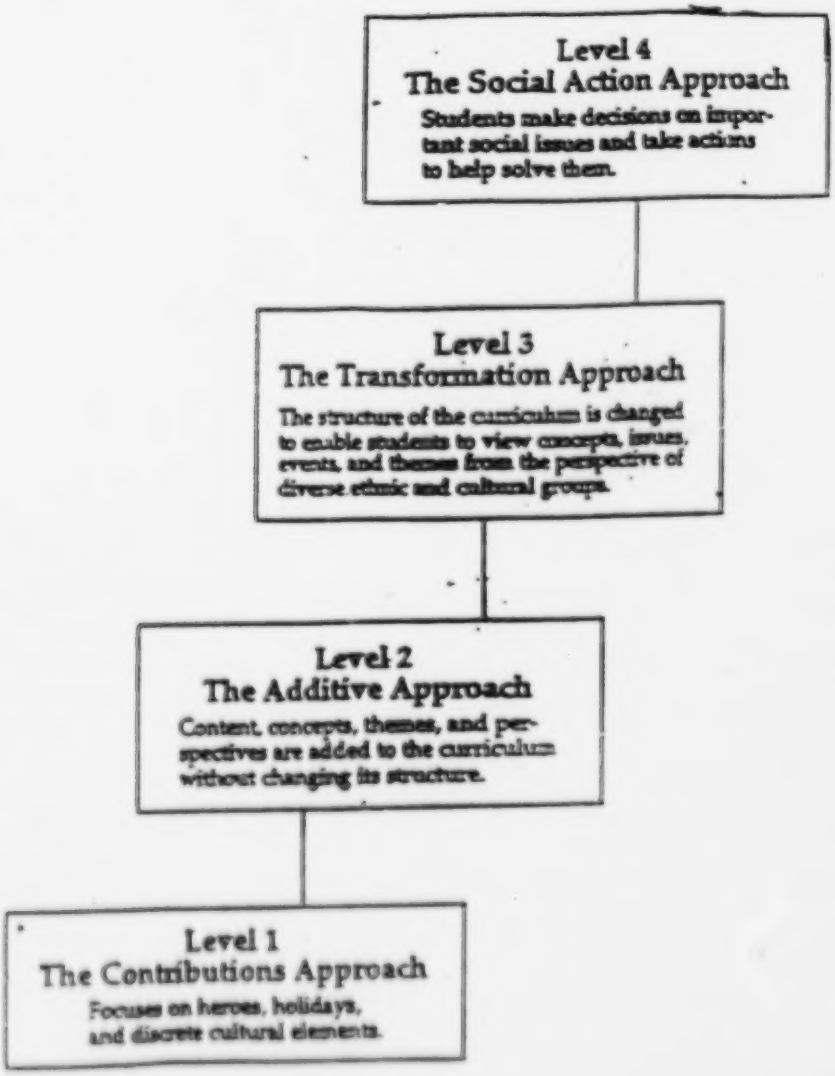
multicultural college curriculum is the most divisive (Banks, 1994; Disch, 1993; Gaff, 1992; Giroux, 1992; Glazer 1992; Obiakor, et al., 1993; Schertz, 1993). As shall be seen later, there are many reasons for the divisiveness. One fact seems appropriate to note at this point: "curriculum affects all students and touches the interests of virtually all departments and faculty members on campus" (Gaff, p. 31). As a result, discussions surrounding multiculturalizing the college curriculum generally become a matter of political discourse rather than an act of intellectual and educational integrity (Ibid., p. 32). Before proceeding further, we need to first look at the different approaches that have characterized attempts to incorporate multiculturalism in the college curriculum.

As can be seen in Figure 1 (p. 17), the more usual approaches, in ascending order, are the contribution approach, the additive approach, the transformation approach, and the social action approach (Banks, 1994, p.24). Of these, the transformation and the social action approaches appear to have the greatest potential for achieving multiculturalism in higher education curriculum. The most desired and most recommended approach, however, is the transformation approach (Banks, 1994; 1994a; Smith, 1990). Even though this particular strategy may require substantial changes to a curriculum, it features can help the appropriate college personnel to step outside of their own experiences and imagine a different world.

The transformation approach also appears to be capable

Figure 1

Approaches to Multicultural Curriculum Reform


Level 4
The Social Action Approach
Students make decisions on important social issues and take actions to help solve them.
Level 3
The Transformation Approach
The structure of the curriculum is changed to enable students to view concepts, issues, events, and themes from the perspective of diverse ethnic and cultural groups.
Level 2
The Additive Approach
Content, concepts, themes, and perspectives are added to the curriculum without changing its structure.
Level 1
The Contributions Approach
Focuses on heroes, holidays, and discrete cultural elements.

Source: Banks, J. An Introduction to Multicultural Education, Boston: Allyn and Bacon, 1994, p. 25.

of getting at "the mere fabric" of an institution. This characteristic invites a reconceptualization of terms like race,

class, and gender. Above all, it is necessary if multiculturalism is to become "a matter of fact" occurrence (Stage and Manning, 1992). When this happens, "differences in people's styles become more important to institutions' successful operation, and gradually, its members spend less energy fighting racism and sexism, and more time working to develop their collective diversity" (Katz, p. 14). Discussions of multiculturalism will no longer focus on how to avoid discrimination but will concentrate more on the worth and value of the cultural style of the individuals who comprise an organization. Furthermore, the discussions will focus on the ways individuals can collectively work together to enhance the team. Shouldn't actions be taken to implement such an approach in higher education curricula, despite the changes it may require?

To reiterate, gains have been made in multiculturalism and in diversifying higher education curricula (Levine and Cureton, 1992; Obiakor, 1992). For example, Garcia (1992) found in an extensive, historical examination of textbooks, that minority representation has increased substantially, especially since the issuing of the secondary textbook, Land of the Free, in the 1960s. Levine and Cureton (1992) reported similar findings in a first study concerned with multicultural practices in higher education. Of the institutions they surveyed, they indicated that "the sheer quantity of multicultural activities belies beliefs that the traditional curriculum has been largely impermeable [to multicultural issues], or has simply marginalized

diversity" (p. 29). Nonetheless, considerable evidence still indicates that the college curriculum remains years away from being truly multiculturalized. As Gaff (1992) stated, the college "curriculum is the battlefield for multiculturalism and other issues that are central to academic life" (p. 31).

Surely, the definition of multiculturalism and a multicultural curriculum varies from one institution to another. In higher education, however, their achievement should categorically encompass the fiscal and financial resources of an institution, the statement of purposes and activities, and the accountability structures; but it does not. At issue are some serious social and political dimensions.

In today's multicultural society, it behooves us to "act" on multicultural education and stop the talk. The increasing diversity in society and among the college population demands it. Peccei (1984) explained that the future of our society depends upon our ability to live, work, and love [together] in peace for generations to come. The key to accomplishing the objective is through individuals who are more multiculturally sensitive and aware. A vital force for doing so is the college curriculum. Having the capacity to greatly influence institutional and societal changes in the direction of diversity, we now turn to some of the social and political dimensions that seem to prevent the college curriculum from becoming truly multicultural.

Social and Political Dimensions

Multicultural education is "postmodern in its assumptions

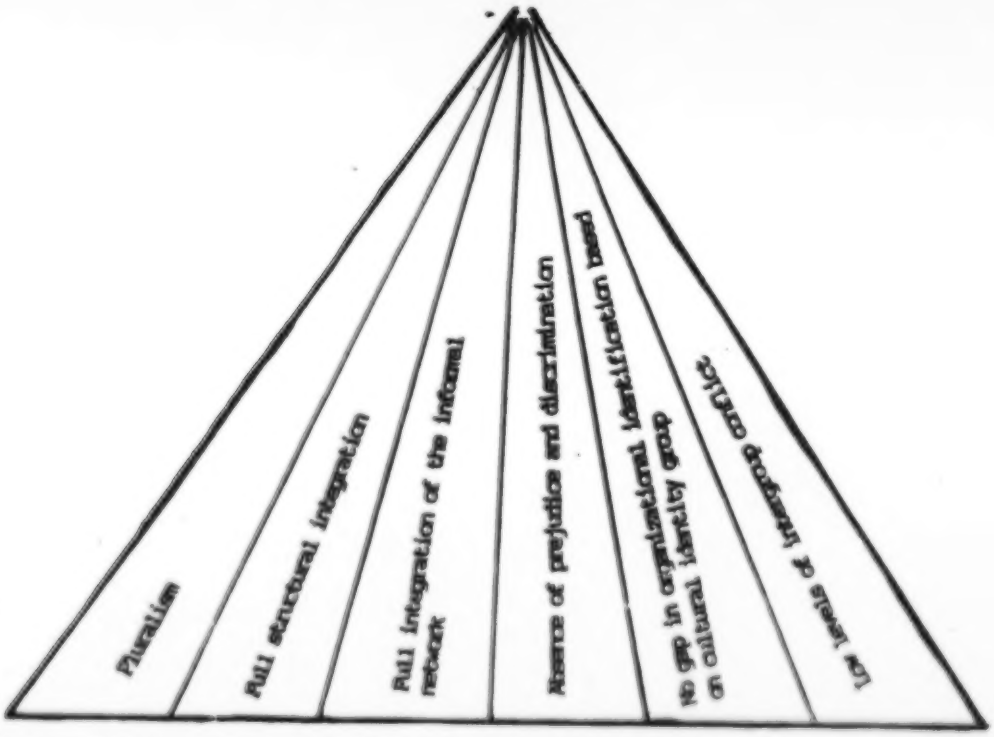
about knowledge and knowledge construction" (Banks, 1993, p. 23). As such, it challenges positivists who belief that knowledge construction is devoid of human interests and values. Human values, knowledge and actions are interrelated factors of human behavior. Not much imagination is needed to realize that together, these factors can serve as stumbling blocks to multicultural development, socially and politically. The social and political dimensions of multiculturalism are interwoven.

Socially and politically, a truly multicultural organization reflects six basic characteristics that are depended upon the interaction of human behavior. Griffins (1993) described these characteristics as pluralism, full structural integration, full integration of the informal network, absence of prejudice and discrimination, no gaps in organizational identification based on cultural identity groups, and low levels of intergroup conflict attributable to diversity. As seen in Figure 2 (p. 21), they form a pyramid that extends from a broad base, penetrates to the top, and brings individuals closer together during the process. These conditions have yet to fully permeate all aspects of higher education.

Social: Jefferson (1989) explains that if an organization is to become truly multicultural, individuals must go through several stages: isolate, inquiry, contact, and integration. However, higher education curricula have focused less on these matters and more on content or cognitive issues or used piecemeal approaches to multiculturalism. While this is indeed a hindrance to

Figure 2

The Multicultural Organization


Pluralism
Full structural integration
Full integration of the informal network
Absence of prejudice and discrimination
No gap in organizational identification based on cultural identity group
Low levels of intergroup conflict

Source: "Managing Cultural Diversity." In R. W. Griffin, Management, (4th edition). Dallas: Houghton Mifflin Company, 1993 (and "based on Taylor H. Cox, "The Multicultural Organization," The Academy of Management Executive, May 1991, pp. 34-47").

securing systemic multiculturalism throughout the college curriculum, a number of social dimensions are also involved. They can be categorized as follows:

1. People who have not come to terms on how to create a cohesive and democratic society and at the same time, allow citizens to maintain their ethnic, cultural, socio-economic and primodal identities.

2. Misconceptions over the value and nature of multiculturalism itself. For example, it is stated that multiculturalism:

   (a) Is an entitlement issue that's only for people of color

and the disenfranchised.

(b) Is not for all students and does not promote the broad public interests.

(c) Opposes Western tradition even though, for example, a number of writers of color are Western writers.

(d) Displaces or reduces the study of Western civilization even though most books by people of color are generally optional reading while European and American male authors (e.g., Shakespeare, Dante, Chaucer, Twain, Hemingway) dominate required reading lists (Banks, 1993).

(e) Divides the nation and undercuts national unity.

3. Believing multicultural education is affirmative action in disguise.

4. Since people are already members of the United States, many can't understand why they should learn about differences (e.g., by gender, religion, physical ability) or the cultures of other people.

5. Many students are not themselves multiculturally inclined.

6. Many faculty do not consider themselves capable of handling multicultural aspects in their discipline, and few funds are made available to hire faculty who are capable of teaching multicultural courses. Faculty development is thus an issue.

7. Pedagogy is a problem. That is to say, multiculturalism requires a reexamination of basic issues and often, deep and unconsciously held beliefs. If faculty are to be part of the solution and not the problem, they must examine their own views and emotional roots. Thus, multiculturalism involves what Johnella Butler calls "difficult dialogues" (Gaff, p. 35).

8. The process of achieving multiculturalism generally involves vigorous discussions of different cultures that entail a great deal of intensity. Thus, "personal engagements, deeply felt positions, and strong feelings are often had that lead individuals to utter extreme statements and make accusations" (Ibid.).

9. Most education innovations fail because they are never fully implemented.

10. While there is also a lack of adequate minority faculty on campus, fewer minorities attend graduate and professional schools and those minorities who have degrees often opt for businesses where they have greater mobility and earning

power.

11. The average age of faculty is also a grave concern. Today they are about 45 years of age. This means that they probably went to high schools and colleges during the 50's and 60's and thus, have had little or no opportunity to participate in multicultural activities, especially since little or no attention was paid to multicultural concerns at that time. Consequently, many faculty are not likely to have been changing in a changing society and most can't help but to view cultural pluralism as a minority matter.

12. The changing nature of the term "minority" is another problem. It involves contending with a number of other "isms," including genderism, racism, colorism, and the like.

13. Higher education faculty remains essentially white male dominated. This not only demonstrates little commitment to diversity, but it doesn't allow much room for diversity of opinion.

14. Many majority faculty members have little or no contact with minorities and others viewed as "cultural difference." Thus, they have difficulties understanding the actual concept of cultural pluralism.

15. Lack of social acceptance that multiculturalism itself cuts across all academic disciplines.

The above problems are just a myriad of social conditions that hinder the multiculturalization of the college curriculum. Racism is another major problem and no discussion on the social problems to multicultural college curriculum development would be complete without a more indepth mentioning of this concept.

On the whole, racism has permeated the American society almost since its inception. It is a vicious cycle of learned, oppressive behavior that did not occur over night. Washington (1993) stated that racist behavior (or oppression) is taught by parents, friends, role models, cultures, and institutions.

Racism is also reinforced by various manifestations of personal, cultural, and institutional forces in society. Its

overall effect causes conscious and unconscious attitudes, beliefs, and actions of denial, illusions, and horizontal hostility (see Appendix A). Eliminating racism would be the ideal but reducing it is probably the most achievable. However, this will not occur overnight either. For as Washington indicated, reducing racism is a long, arduous process that challenges norms, values, roles, and rules. Scott even noted that breaking the cycle of oppression may provoke anger and hostility. Yet, the end results would seem to justify the mean. Pride, love, and empowerment should occur and people should come to redefine themselves in terms of race, gender, age, economic resources, emotional and mental ability (see Appendix B). Socially, however, we are still along way from reducing racism to minuscule meaning. In fact, people are becoming more engulfed in behavior of hate and intolerance. Need it be said that this is prohibiting us from taking a serious look at the realm of multicultural possibilities.

As has been indicated throughout this paper, the college curriculum can help. It is the sum total of all the activities conducted, controlled, and directed by the universities. This not only includes university personnel, but also external publics as parents, broader community members, Boards of control, accrediting agencies, and so on (Berry, 1993; Igbineweka, et al, 1994). Thus, attempting to multiculturize higher education curricula without indepth consideration to racism and other social processes that affect change, inside and outside of

universities, is like a roller coaster in futility: going up and down and landing no where.

Political: In order for multiculturalism to gather the momentum it deserves, it must be given intellectual and educational priority and integrity. The social problems, internal and external to the universities must be dealt with along with a vast array of political problems. Many of these problems are not mutually exclusive, but their political nature is another dimension impinging upon widespread multicultural college curriculum development and implementation. We now turn to some of those political features.

First and foremost, multiculturalism has been treated as political. About four decades ago, that is, after the old Soviet Union had taken the world by storm by putting a satellite into space, the United States congress passed the National Defense Education Act. The belief was that the failure of the U. S. to get a satellite up before the old Soviet Union was a reflection of a "bad" system of science and mathematics education. The legislation consequently passed was aimed at strengthening American education in science and mathematics.

After the passage of the National Defense Education Act in 1958, the implementing institutions and their respective policy implementers became more and more aware and serious about strengthening science and mathematics education. The point is, in order for multiculturalism to be given a place of pride (like the National Defense Education Act), the federal, state and local

governments have to pass some powerful legislation that would give it a strong authoritative backing and thereby strengthen and/or facilitate its success. Similarly, other changes to accomplishing multicultural goals must be in place. Although there are ever increasing politics prevalent in higher education, it is nonetheless the best place for curricular development of multicultural education and its implementation to commence.

Recent studies of Manning (1988), Giroux (1992), Banks (1993), Obiakor, et al (1993), Hu-Dehart (1993), and a host of others indicate multiculturalism would achieve its desired objectives faster if American colleges and universities would take the lead in curricular restructuring. While the results of these studies have suggested that there are some inherent and systemic problems in these institutions that may retard its progress, other challenges to accomplishing multicultural goals must be contended with. These challenges include, but are not limited to:

> Setting the dean on the idea; dealing with faculty politics and fears; bringing faculty on board to work on course development and festival planning; finding ways to divert money from other parts of the budget; and developing staff (Scherts, 1993).

Scherts's study of "Multiculturalism in the 90's: Administrative, Faculty, and Student's Perspectives" can be regarded an eye opener to multicultural curriculum development. This study was conducted to develop three new courses on the cultures and societies of China, Meso-America and West Africa and three campus-wide festivals for a period of three years. The

overall objective was to develop courses in "primarily third-world cultures" to thereby "internationalize" Illinois Central College (East Peoria, Illinois). Although alliances with community institutions were formed, the primary committee was made up of a diverse group of over 20 students, faculty, staff, and community members (Scherts, 1993). Their primary battles included not only issues of lead time for promoting the first-year events and "outside speakers lack of understanding of the audience," but also, "territorial battles within the faculty" (Ibid.).

Another political problem facing the achievement of a multicultural curriculum in higher education concerns what should be taught about a subject matter and not just what to teach as some might conclude (Bryden, 1991). Bryden indicated that:

> Many of the proposals advanced by multiculturalists are altogether plausible. There is much to be said for a required first-year course on race, sex, and class, or one on inequality in America; the subjects are certainly important, and students find them fascinating. While I might prefer some other, more traditional offering, I would have no strong objection in principle, to such courses." (p. 41).

This observation reflects Bryden's conclusion that the question is not whether students should study slavery and racism, gender issues, or Western literature. Rather, the concern is whether students should be taught that racism is the fundamental social fact in our country and that our society is a pervasively racist civilization; that all differences between the sexes in inclinations and achievements stem from men's oppression of women; and that the "great works" are reflections and

rationalizations of the manifold injustices.for which the West is uniquely responsible (Ibid). Such approaches connote radical behavior and "repel moderates," states Bryden. Thus, individuals may be more inclined to teach from a politically correct position than from an affectual/internalization position, features which are necessary to bring about real multiculturalism.

Recently, the authors conducted a study of "Administrator and Faculty Views of Curriculum Decisions in a Public and Private University" which provided further insight into the polity of multiculturizing the college curriculum. In the study, our objective was to find out who controls the curriculum in both a public and a private sector of higher education in U.S. (Igbineweka et al., 1994). Of the many findings, we found that nine curriculum actors exert varying degrees of influence on higher education curricula (see Table 1, p. 29). As can be further seen in Table 1, the data suggest that the administrators and faculty alike still believed that the faculty control curriculum decisions.

At first glance, it might appear that these findings are not particularly new. The latter is awfully consistent with a 1966 joint statement of the American Association of University Professors (AAUP), the American Council on Education (ACE), and the Association of Governing Boards of Colleges and Universities AGB). It endorsed that faculty should have the primary control over the fundamental areas of educational content

Table 1
Rank Order of Mean
Perceptions of Administrators and Faculty
Respondents on Actual and Optimal Conditions of
Curriculum Decisions in a Public and a Private University

ACTORS (CURRICULUM DECISION-MAKERS)	VARIABLES	ADMINISTRATORS				FACULTY			
		PRIVATE INSTIT.		PUBLIC INSTIT.		PRIVATE INSTIT.		PUBLIC INSTIT.	
		Actual	Optimal	Actual	Optimal	Actual	Optimal	Actual	Optimal
ADMSR.	CONTROL OVER CURRICULUM DECISIONS	2	2	2	2	2	2	2	2
FACULTY		1	1	1	1	1	1	1	1
BOARDS OF CONTROL		4	4	4	4	4	4.5	3	3
STUDENTS		3	3	6	5	3	3	6	4
ALUMNI		7	8	7	7	6	6	7	7
TAXPAYERS-CONTRIBUTORS		9	9	8	8	7.5	7	8	8
GEN. PUBLIC		6	6	9	9	7.5	8	9	9
COORDINATING BOARD		8	7	3	3	7.5	9	5	6
ACCREDITING GROUPS		5	5	5	6	5	4.5	4	5

Source: Igbineweka, A. O., Princes, C.D.W., and Kingery, D., "Administrator and Faculty Views of Curriculum Decisions in a Public and a Private University. Paper submitted for publication, 1994.

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and curricular design. Apparently, Diamond (1989) and many others agree with the position. To a large extent, we too must concur.

Looking again, however, implicit in the findings is this notion: if faculty are the ones who have the primary control over

curriculum decisions, they (along with administrators) must be provided with opportunities to insure their development of the skills needed to achieve multiculturalism in the college curriculum. This includes opportunities to rethink or bring to the forefront faculty attitudes toward diversity and multiculturalism. Bowman and Woolbright suggested this need in 1989 when they argued that:

> Social reality has changed greatly in the last 20 years. A generation has passed, and it is critical to develop new strategies that address and attempt to alter current attitudes and behaviors. [African American] require support systems to bridge the external pressure to enter the mainstream and the internal need to maintain their cultural heritage and identity. White students must learn about [African American] culture as part of their own national history and each student must meet the challenge of fostering his or her self-respect within the community. Until attitudes change, the gulf between Whites and Blacks will remain and students won't even understand why (p. 26).

In a study to determine how teachers think in a multicultural classroom, Rios (1993) indicated that "programs that combined training with exposure to different ethnic groups were most effective for changing attitudes and improving teaching in a multicultural contexts over those with just fieldwork or just academic training" (p. 249). Shouldn't this also occur with college faculty and administrators? Because of the unique position of faculty, however, politically, we generally hesitate to require such training for them. In doing this, we miss the boat to multicultural curriculum development. As Price (1991) stated:

> The appropriate antidote for increased separatism is a culture of inclusiveness which would infuse every facet of our society. To my mind, the blame for balkanization rests

> more with those who have the power to include but won't, and less with those on the outside who barred entry (Obiakor, 1992, p. 11).

Several other political dimensions surround the systemic implementation of multiculturalism in higher education curriculum. Issues involving the concepts of ethnic and women studies, academic power structures and the traditional curriculum, and the legitimacy of diversity or culturally-related courses are paramount.

Throughout the United States, there are approximately 700 ethnic studies and 621 women studies programs and or departments (Butler and Schmitz, 1992; Hu-DeHart, 1993). Although these areas have received renewed support since their establishment in the 60s and 70s, fears exist as to whether multiculturalism will opt to replace them in attempts to integrate it into the traditional curriculum. These areas are still relatively new and maturing fields, but more importantly, they are generally relegated to programs or minor academic areas and not departments. Consequently, they have "little power to define themselves intellectually and academically" (Hu-DeHart, p. 52). With scarcity of funding, their potential for success is also reduced.

Secondly, ethnic, women, or culturally-related studies are often considered as having a subversive agenda. You see, their role "is to pose a fundamental challenge to the dominant paradigms of academic disciplines" (Ibid., p. 52). Thus, their scholarship and legitimacy as an academic endeavor are usually suspect and suspicious (Hu-DeHart, 1993). Thirdly, adding

courses and departments can be a long, drawn out process. Supporters for multiculturalism may choose to settle for less rather than to have nothing at all. Fourth, given the political realities of campus, even if faculty are supporters of multiculturalism, many may opt to enter traditional powerful departments rather than choose to enter unstable areas without opportunities for tenure. Lastly, given the often fiscal limitations and competing number of current "isms," "either/or thinking" is not unusual for institutions. One cultural, ethnic, or racially-related course or program may be chosen over another merely because that endeavor may be the most popular program or politically correct thing to do.

All of these and many other political problems are forerunners or hindrances to truly multiculturalizing the college curriculum. However, the problems facing multiculturalism and higher education curricula are not insurmountable. They suggest that new approaches are needed to have it fully implemented. Katz (1989, p.18) has come up with certain strategies organizations can follow that may overcome the pitfalls of multiculturalizing higher education curriculum. They are as follows:

1. Develop a long-term vision, including a comprehensive system of change with a built-in mechanism of accountability.

2. Connect the goal of diversity to the mission, culture, and success of the organization. Identify the ways in which being multicultural will make the organization and its people more effective and more productive.

3. Recognize that individuals' perceptions and feelings are data and begin to act on that reality. Stop conducting studies of the problem and start constructing and acting on

long-term plans for change.

4. Move around, under, or between key people who seem stuck. Use whatever rhetoric or support they give you as an opportunity to promote your aims.

5. Prepare to respond to the backlash as a sign of positive change.

6. Involve a broad base of key individuals and groups in all functions of the system.

7. Help color and gender groups to get a sense of their individual and collective issues. Develop networks and support groups that are homogenous and heterogeneous.

8. Call "nibbles" when you see or hear them. Look for and acknowledge the positive signs of change. Get people who care involved constructively.

9. Focus on actions rather than intentions.

10. Stay on the course, working first on issues of U.S. diversity. As norms shift toward a multicultural perspective, begin to address global cultural dimensions through a planned change effort.

11. Build support systems. Don't designate a single agent to do it alone. Find others in the organization to carry the load and thus invest in the process. Celebrate your successes.

12. Recognize that addressing multicultural issues involves a process, not a product. New issues will emerge. Be prepared to see this effort as a continual one in the life of the organization (Ibid.).

These suggestions, especially the last one, are all very well taken. The overall point is to recognize the social and political dimensions and not give up. A multiplicity of integrative approaches must be considered. Lastly, to overcome the social and political challenges to a multicultural college curriculum, faculty and other university personnel, must come to recognize, accept, and understand several personal characteristics. Based partly on Braham's (1989) discussion in

"No, You Don't Manage Everyone the Same," these can be summarized as follows:

1. Be aware of their own behavior.
2. Acknowledge their biases, stereotypes, and prejudices.
3. Recognize, respect, and be knowledgeable of cultural differences and the multidimensions of multiculturalism.
4. Diffuse myths and stereotypes when they appear.
5. Accept that they as individuals have a problem and work to overcome it.
6. Know the cultural environment.
7. Know that they can't manage or handle everyone the same; that they can only handle them fairly. The same holds true for curriculum decision making and implementation.
8. Focus on the task at hand and the broader goal of multiculturalism and curriculum development, design, and implementation.

Change, socially and politically, begin with oneself. As the popular song by Michael Jackson states, if you want to make change, just look at the [person] in the mirror.

Conclusions

Multiculturalism grew partly from the civil rights movement. Among others, this move was to change the racial composition of higher education (Garcia and Pugh, 1992). This simply has yet to become a reality in higher education. Although progress has been made (in the area of multiculturalism), a number of social and political misconceptions exists regarding the subject matter. If multiculturalism is more adequately understood, it offers unlimited potential for the success of this nation and the world at large.

The growing diversity and rapid technological advances suggest that "college graduates will be seriously deficient if they cannot understand and get along with individuals from diverse backgrounds in the workplace or in their communities" (Gaff, 1992, p. 32). Multiculturalizing higher education curricula offers hope for achieving a multicultural society. No where, however is multicultural concerns more vexing than in the area of curricula. Greater care and specificity are needed in defining the curriculum, determining what content is required, and identifying who should be required to teach it. More importantly, those involved in curriculum issues (e.g., faculty, administrators, and community members), must have opportunities to experience, first-hand, concepts of multiculturalism and multicultural education. Until then, higher education curriculum in terms of multiculturalism will remain stagnate and our fate as a pluralistic nation is likely to become more chaotic and extinct.

In concluding, one would rightly side with Obiakor (1992) when he says that multiculturalism is not a myth but a reality. It is here to stay, and it is about time to stop the rhetoric and initiate actions so that this nation and the world can achieve the goals of the civilized society. Moreover, "diversity is challenging, but those of us who have seen the alternative know it is the richer, livelier, and ultimate form" (Ehrenreich, 1991, p. 64).

Implementing the recommendations provided has the potential

of achieving internal self multicultural development. This too is a prerequisite to achieving full multiculturalism. We can no longer focus on the past or piecemeal approaches to multicultural college curriculum development, for the past is no longer sufficient to handle the many problems we are facing, and are likely to face. We must consider multicultural development for what it can truly become and not focus primarily on traditional ways of learning. The stakes are too high to let ignorance and misconceptions continue to guide us. Students of today and our society face a special set of challenges than what they did yesterday. No ethnic or racial group is immune to them (Berry, 1993).

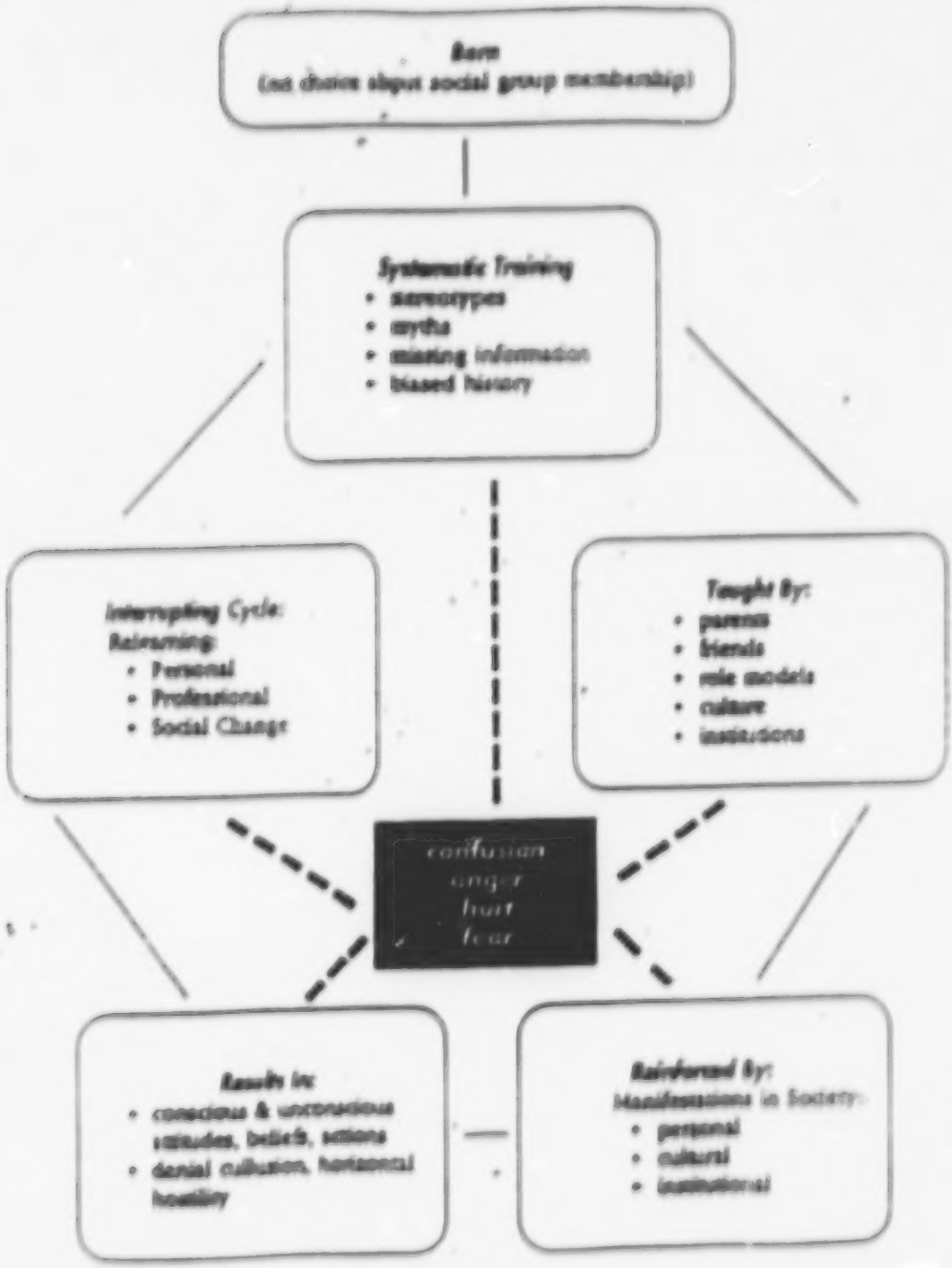
Despite the problems of achieving a multicultural college curriculum, it is not unsolvable. As Berry (1993) stated, "the challenge of meeting the needs of a dynamically changing student body today and in the future calls for cooperative and consultative efforts among a number of different publics [within] and beyond the school walls" (p. 356). The composition of the U.S. society is changing to a "majority minority" population and it would be a shame to neglect instances where all students have occasions to reach their full potential to become productive and intelligent workers and citizens. To do so "is to willingly accept second-class status for the U.S." (Stevens, 1993, p. 229).

Through higher education, our aim ought to be the creation of multicultural organizations that reflect pluralism, integration of structures and informal networks, absences of

prejudice, discrimination, and gaps in organizational identification based on culture, and insignificant intergroup conflict due diversity. The college curriculum can help with achieving this objective but, it can not do so if it is not systemically multicultural at all levels itself. Most of all, what is needed is a view of multiculturalism that not only transcends the limitations posed here, but also, one that would allow university personnel to more thoroughly understand and internalize the conceptual attributes of multicultural education and its social and political dimensions. Along with less talk and more action, a different view of multiculturalism as well as a shift in focus from students needing to changing to institutions needing to change are important dynamics needed to make multiculturalism pervasive throughout the college curriculum.

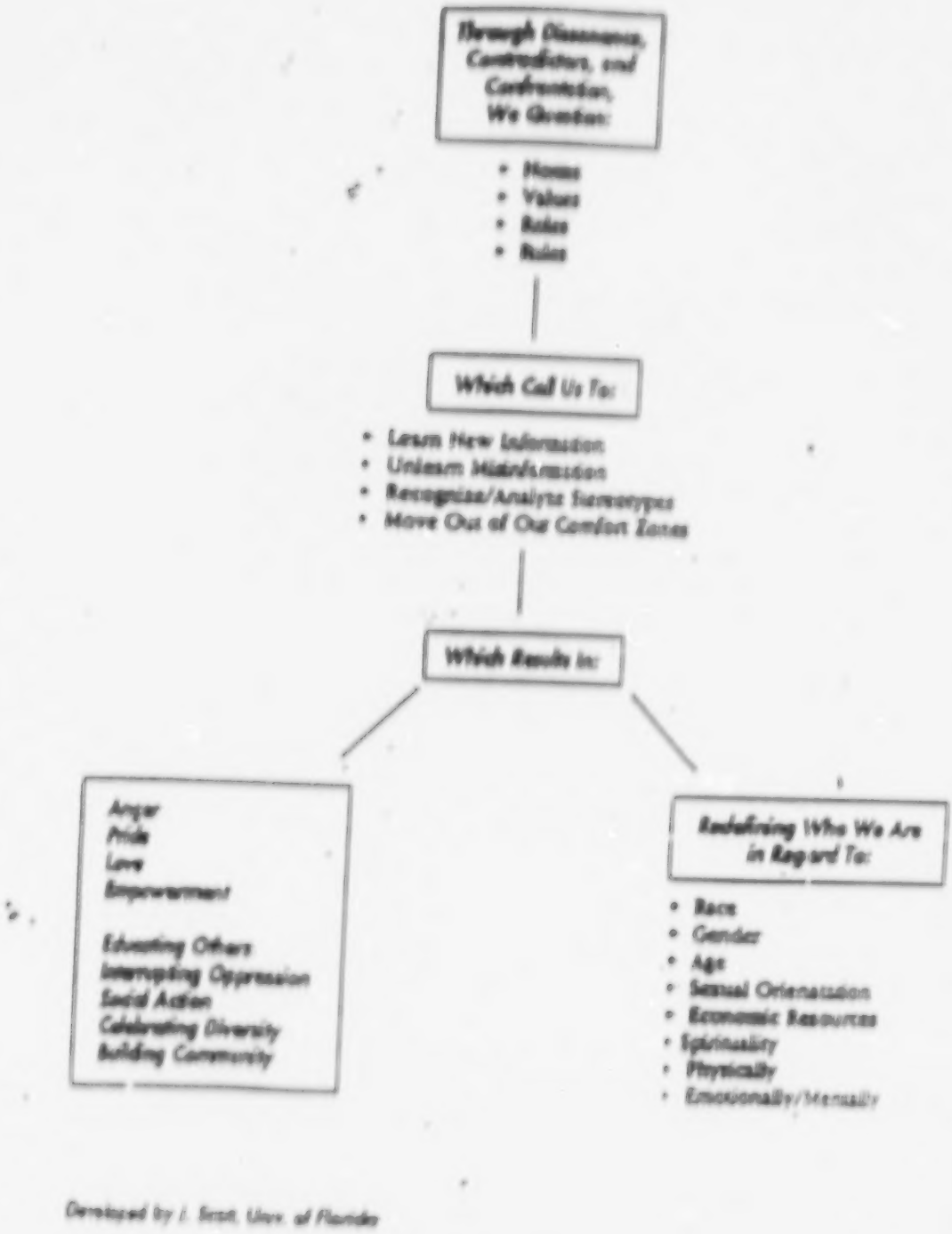
APPENDIX A

Cycle of Oppression



Source: Washington, J. "Beyond Awareness: Building Successful Multicultural Community," August 9, 1993.

Breaking the Cycle of Oppression



Developed by J. Scott, Univ. of Florida

Source: Washington, J. "Beyond Awareness: Building A Successful Multicultural Community." August 9, 1993.

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